

NORTH AFRICA

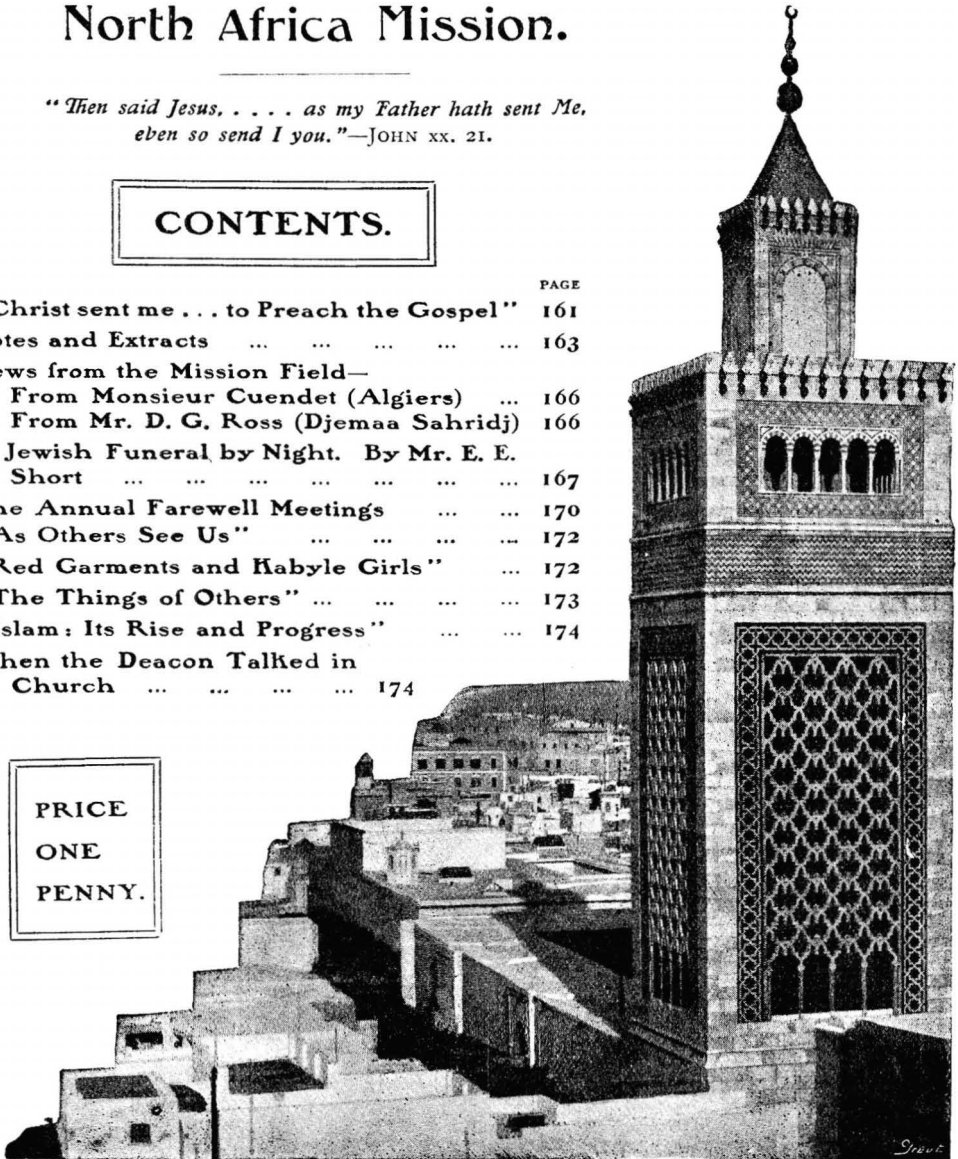
The Monthly Record of the North Africa Mission.

*"Then said Jesus, . . . as my Father hath sent Me,
even so send I you."*—JOHN xx. 21.

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.
S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON. E.C.

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired Word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from SEPTEMBER 1st to 30th, 1906. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1906. No. of Amount.	TOTALS JAN. 1 TO SEPT. 30, 1906.	1906. No. of Amount.
1906. Sept.	No. of Receipt.	£ s. d.	Sept. Receipt. Brought forward ..	General Fund £3,602 0 7 Designated Fund 2,693 7 8 £6,295 8 3	Sept. Receipt. Brought forward ..
1 ..	9565 ..	0 6 6	21 { Readers of <i>The Christian</i> } 100 0 0		29 .. 2043 .. 4 .. 17 10 0
3 ..	6 ..	0 5 0	22 .. 9593 .. 0 5 0		£181 16 9
{ Y.W.C.A., Southend }		2 10 0	24 Haggaii. 8 96 .. 5 0 0		£1 1 7
4 ..	8 ..	0 7 0	25 { St. Paul's U.F. Ch. S.S., Cam-buslang } 0 10 0		£182 18 4
5 ..	9 ..	0 9 3	26 Kilmacolm .. 10 0 0		£2,693 7 8
6 ..	70 ..	2 0 0	{ Readers of <i>The Christian</i> } 55 10 0		
6 ..	Keswick ..	2 5 6	27 { In Mem. A. H. G. } 0 13 0		
Highbury Hill..	2 ..	0 3 6	{ Tuckaway Tables } 0 9 4		
7 ..	4 ..	0 17 0	28 Exeter Hall .. 10 6 1		
10 ..	5 ..	0 10 0	29 .. 9603 .. 2 12 0		
11 { Unity S.S., Bristol }	8 ..	0 5 3	{ Regent's Pk Baptist Church S.S. } 0 6 0		
12 ..	9 ..	0 5 0			
13 ..	80 ..	0 10 0			
14 ..	1 ..	0 5 0			
14 { Keswick Convention }	2 ..	9 14 6			
15 ..	3 ..	2 0 0			
19 ..	5 ..	1 0 0			
20 ..	Lewisham ..	3 5 3			
21 ..	7 ..	0 0 0			
21 ..	8 ..	0 14 0			
21 ..	9 ..	1 0 0			
21 ..	Bristol ..	1 0 0			
21 ..	91 ..	1 10 0			
Carried forward		£44 19 6	Previously ackgd. 3,362 0 7	Carried forward .. £156 19 9	
			£237 6 5		
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			£240 0 0		
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DESIGNATED FUND.

1906. Sept.	No. of Receipt.	Amount. £ s. d.
1 ..	2022 ..	1 1 0
5 ..	3 ..	0 3 6
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11 ..	5 ..	2 10 0
12 ..	6 ..	1 0 0
	7 ..	0 3 0
	8 ..	2 0 0
13 { Highgate Rd. Men's B.C. }	2 ..	0 0
17 { St. Leonard's } ..	3 1 3	
18 ..	31 ..	2 10 0
18 ..	2 ..	0 10 0
19 { M.H.B., Blackheath }	16 0 0	
21 ..	4 ..	1 0 0
22 ..	5 ..	10 0 0
24 ..	6 ..	1 10 0
25 ..	7 ..	1 0 0
26 ..	8 ..	15 0 0
	9 ..	10 0 0
	10 ..	10 0 0
27 { Readers of <i>The Christian</i> Park Hall, Barking }	27 0 0	
28 ..	42 ..	13 1 0

DETAILS OF DUBLIN AUXILIARY.

S. S. MCCURRY, Esq., Hon. Sec.
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Designated Receipt No. 2042

No. of Receipt.	£ s. d.
155 ..	3 0 0
6 ..	2 0 0
7 ..	2 3 6
9 ..	1 0 0
60 ..	1 0 0
1 ..	1 5 0
2 ..	0 5 0
3 ..	0 5 0
4 ..	0 5 0
Previously ackgd. ..	£13 1 0
	113 0 9
	£126 1 9

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A Tunisian Flower-seller.

“Christ sent me . . . to preach the Gospel.”

The Closing Address at the Annual Meetings, September 27th, 1906, by
PASTOR JAMES STEPHENS, M.A.

(Revised by Pastor Stephens.)

ONE cannot but feel himself laid hold of by the testimonies given by the missionaries this evening. One cannot but be impressed with the fact of the grace of God *in* these brethren and sisters, and with the fact that the grace of God has been *with* them.

There is so much in what has been said to occupy our hearts that it might be thought there is hardly room or occasion for any further address such as I have to offer.

It may be affirmed of this work in North Africa, without any exaggeration of speech, that it has in a very real sense sprung from the Lord Jesus Christ; and this notwithstanding the many personal failings that may have marked us as workers, whether in counsel or direct effort. Not only was it He Who said, “Go” —word of abiding force—but it was He Who moved on hearts to obey the word with an obedience of love. It was He Who, having drawn one and another to Himself as the Saviour of the lost, qualified and constrained them to go forth. It is owing to His gracious working that there is a company now telling forth the good news of God in North Africa. And so, by what we have heard to-night, we have recognised, not merely the devotedness and self-sacrifice of some missionaries, but the power and purpose of the Lord Jesus Christ expressed in and through them. Their faith and devotion in difficulties and trials

has been of *Him*; and of Him also—of Him alone—has been that blessing on their labours, whereby there has been a turning to Him on the part of those in darkness: Moslems, Catholics, and others. Let it be *Christ* whom we glorify to-night!

In talking of North Africa, we are not unmindful of the many other spheres of missionary labour: we do not seek to absorb sympathy for *one* sphere. Rather would we accentuate simply this, that North Africa is worthy, equally worthy with other spheres, of earnest missionary solicitude. And we who are here to-night feel as if responsibility were laid on us that North Africa should not be overlooked, or slackly attended to. It is a peculiarly hard and stony field of labour, for Mohammedanism is a system in direct contrariety to the facts and the message of salvation which the messengers of Christ proclaim. Heathenism, indeed, discloses in many a quarter the depths of Satan, and everywhere there is the alienation from God by which men are held back from the Saviour; but Mohammedanism has this peculiar feature, that it takes the form of specific antagonism to, and denial of, the special truths of Christianity.

We thank God for all we have heard to-night of somewhat expanding liberty for Christian work and confession of Christ. There is, however, no assurance from political conditions that this will continue; our assurance is in this, that the Lord Jesus Christ has said, "I will not fail thee, neither will I in any wise forsake thee." Our missionary labours are, of course, directed toward making known Christ, so that sinners should be converted unto Him. There is a slight variation of the expression in the words of the great commission, "Go, make disciples." He who is a convert is also a disciple. At the same time the term "disciple" is perhaps larger than that of "convert."

A convert is one who through enlightenment of the understanding and change of the heart has turned to the Lord. A disciple may no doubt be thought of as a pupil or learner, but if so he is this in a peculiarly full sense. He is one who, having apprehended that Christ is Lord, and who, having submitted to Him in heart and confessed Him, has proceeded to occupy the place of him who habitually takes Christ's words as all-authoritative, and who lovingly carries out Christ's instructions so as to be His genuine follower.

We hear missionary work praised because of its valuable civilising results; or because it opens the way for development of commerce, or, perchance, because it sets forth a higher type of religion. But we do not draw our encouragement to go on from such views as these. We proceed with this one great object filling our vision, that there may be the making disciples—disciples of Christ. We therefore "preach Christ." We seek to present *Him* to the minds and hearts of those who do not "know" Him, in all the power and value of His expiatory death and his perfect obedience, and in all the transcendent grace and quickening power that belong to Him as the risen and glorified Lord. We preach Christ as the personal Saviour in the hope and expectation that SALVATION shall thereby reach lost ones.

We are encouraged to go on "making disciples." At the same time we desire to keep in mind that if we would have success it is ours to see to it that we preach Christ *adequately*; that we "fulfil the Word," that is, fill it full, or fully preach it; that the Gospel we present is not an incomplete one. We desire to keep in mind that it behoves us, as being ourselves possessed of a clear apprehension of the Gospel and its foundation truths and principles, to preach *with clearness of thought and simplicity and accuracy of expression*, so that there may be on our side nothing in the way of the truth being understood by hearers. We desire to keep in mind the need of *persuasiveness* in preaching, the persuasiveness that proceeds from a heart full of unaffected and loving solici-

tude, that those we speak to may, by being brought to faith in Christ, participate in eternal life.

In respect of all this we may well own that we have, not seldom, felt our own weakness, and, indeed, continue to feel it. We are often cast on God and obliged to take hold on Him for renewal in our own hearts, so that, notwithstanding all in the habits and sins of the people that might repel us, we may ever have freshness of devotedness, and fresh power to divest ourselves of self-importance, and may walk in the meekness and lowliness of Christ. We trust we have in some measure the qualifications, abilities, moral and mental qualities, without which we could not be wisely appointed to special ministerial or missionary service; yet are we none the less constantly dependent on God, and dare not ignore the feebleness and the spiritual insufficiency for God's service that pertain to us. We would hold on to God that we may not fail in faith, in wisdom, in diligence, and in effectiveness. The presence with us and in us of the Invisible Almighty One is everything for us in respect of holy living and worthy service and true success. So we may say: Happy is the missionary who keeps receiving the fresh dew of God upon his soul! Happy is he who, when in the "wear and tear" of work, is drawing water for himself from the wells of salvation, and is having deep draughts from the Fountain of Life!

"O Christ, He is the fountain,
The deep, sweet well of love."

Notes and Extracts.

HOME NOTES.

N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



Hove Auxiliary.—The usual sale of work in connection with the Hove Auxiliary of the N.A.M. is to be held (D.V.) on December 5th. Miss E. E. Shelbourne, 53, Hove Villas, Hove, Sussex, will be most grateful for articles to sell on that occasion, and will acknowledge the receipt of any such, if sent to her at the above address.



Cherchell Carpet School.—A number of rugs made at the carpet school at Cherchell, Algeria, are now on sale, and may be inspected at the offices of the Mission. To friends at a distance full particulars will be supplied by the secretary on application, or rugs will be sent on approval, if carriage is paid both ways in the event of their being returned. Friends will materially benefit the industrial work by buying these rugs, which are guaranteed all hand-made and of

pure wool only. The prices vary from 19s. 4d. to £6 16s. 3d. Tiny mats for the tops of footstools are also to be had at 3s. 10d. in wool, and 5s. 3d. in imitation silk. There is also one rug in imitation silk at £3 4s. 6d.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman Esq., not used in NORTH AFRICA, may be ordered of the Secretary, price 4d. per packet, post free, 4½d.

A second series of six Egyptian post-cards from photos used in recent numbers of NORTH AFRICA will (D.V.) be ready shortly, price 3d. per packet, post free 3½d.



Cherchell Carpet School.—Picture Post-cards with the picture of the rug given in NORTH AFRICA for October, and a few words of explanation about the carpet school will be ready shortly, and may be ordered of the Secretary, price 3d. per doz., post free, 3½d. A number of these for distribution among friends will gladly be sent free to any purchasers of rugs or carpets, upon application to the Secretary.



MARRIAGE.—At Belmont Presbyterian Church, Belfast, on August 28th, 1906, **Mr. W. T. Bolton** to **Mrs. D. J. Cooper**, both of the North Africa Mission.

Meetings.—**Miss Banks**, who has been speaking at a number of meetings in Ireland during October has now returned to England, and is at liberty for meetings during the middle and end of November. Will friends able to arrange for meetings about that time for the North Africa Mission—whether large or small—please communicate with the Secretary?



DEPARTURES.—**Mr. and Mrs. J. L. Lochhead** and family, and **Miss E. K. Lochhead** left London for Constantine *via* Marseilles on October 2nd.

Miss H. D. Day left London for Cherchell on October 3rd, travelling by direct steamer from Dover.

Miss Georgine Smith left London for Gibraltar *en route* to Tetuan by P. & O. s.s. *Marmora* on October 5th.

Dr. and Mrs. Churcher and child left London for Sfax *via* Marseilles on October 8th.

Miss Bagster left London for Susa *via* Marseilles on October 8th.

Miss Grissell and **Miss Hammon** left London for Tunis *via* Marseilles on October 8th.

Miss K. Smith left London for Djemaa Sahridj *via* Marseilles on October 9th.

Mr. and Mrs. Wm. Venables and two children left London on October 18th for Tripoli, *via* Genoa, to be joined by **Miss F. Dundas** at Paris, and **Miss F. M. Harrald** at Genoa.

Mr. and Mrs. J. J. Cooksey and child left London for Susa, Tunisia, on October 22nd, *via* Marseilles.

Miss E. Loveless leaves London (D.V.) on October 29th for Tunis, and **Miss E. Turner** for Algiers *en route* to Cherchell, travelling *via* Marseilles.



Lantern Lectures.—A lecture on "The North Africa Mission in Algeria," for adults, and one on "A Visit to North Africa," for children, are available for use at the present time. They include about sixty slides in each, and a type-written lecture. These lectures will be gladly lent to friends of the Mission wishing to make use of them. Application should be made to the Secretary.



Miss B. G. Vining, who has for so long been kept in England by ill-health, was recently advised by the doctors to spend the winter in a warmer climate. She therefore left England on October 2nd for Algiers, accompanied by a lady friend who is expecting to spend the winter with her there.

Mr. and Mrs. W. T. Bolton have left for Tangier with Mrs. Bolton's two little ones and their governess. They expect to proceed shortly to Casablanca, where they are hoping to reopen the work before long, and where it is hoped that Miss Banks and Miss Caws will eventually join them.



FOREIGN NOTES.

Algeria.

Day 7. The Carpet school at Cherchell has been carried on during the summer, Miss Read taking charge during the absence on holiday of the French teacher. The women and girls have been improving in their work, and there are now four women who can spin the wool properly for the rugs. Miss Read mentions that *all* the work at Cherchell is increasing, and longs for more workers to be sent there. Since her letter was written, it has been arranged for **Miss Ethel Turner**, who has now been permitted by the doctor to return to North Africa, and **Miss K. Johnston**, of Tunis, to work at Cherchell for the coming winter, if not for a longer period. This long-felt need of help in the work at Cherchell has thus for the moment been met. Will friends pray that the coming of Miss Turner and Miss Johnston to this place may be greatly blessed.



Miss Day, whose health gave much cause for concern early in the summer, has wonderfully recovered her strength, and has been allowed to return again to the work where she is so much needed. This calls for thanksgiving to God, and prayer also that her future work may be greatly used by Him.



Miss Read has been much encouraged during Miss Day's absence from Cherchell throughout the summer by the thoughtfulness of the older girls and boys in the classes, as well as that of the French friends. The girls' class numbers over eighty, so that it was by no means unnecessary to have the help which the older girls gave so readily. The boys number between forty and fifty. The chief helper with them has been Hamdood, Miss Read's native servant—a lad of about seventeen years. He is an old member of the class, and was most useful in letting the boys in, sending to inquire for any absentees, and keeping a strict watch over the boys' behaviour.



A "school treat" was held for the boys one afternoon by the seaside, the necessary expense having been met by a friend in England. This was a most enjoyable innova-

tion, and donkey rides and sack races were immensely appreciated. Hamdood remarked at the close of the afternoon's fun, "Look, Mademoiselle, their pockets are full of what they could not eat, and I have not heard one unkind word among the boys, and for so many that is wonderful." It is not surprising to learn that the class has inquired if the treat is to become an annual institution!



Hamdood lately brought to Miss Read a younger boy whose head was so ulcerated that no one would give him employment. It so happened that on the morning of that day, she had been reading to him at prayers about Christ touching the leper. Hamdood appeared much struck by her undertaking so offensive a case, and afterwards, when he saw how terrible it was, said, "If I had known his head was so bad, I would not have brought him to you." Another morning he followed up Miss Read's remarks to the boy by saying, "Shall I tell you why Mademoiselle does your head? Because Jesus, whom she works for, would have done the same. He did more. He touched a man all over with sores worse than those on your head when He lived on this earth, and He could have cured him with a word, and that is the Jesus Who saves us from our sins."



Day 8. **Monsieur Cuendet**, writing from **Algiers** on October 9th, mentions that he is looking out for a Kabyle to assist him in the translation of the book of **Genesis** into Kabyle. He asks prayer for this work.



Mr. Shorey, writing from **Algiers** on October 8th, 1906, tells of a sad case of poisoning which he and Mrs. Shorey had met with when staying at Tabarouth in Kabylia. The patient was a young girl who had been sold in marriage, according to Kabyle custom, but who shortly before the wedding-day was suddenly taken ill. The mother came to Mr. and Mrs. Shorey for medicine, which they gave. Afterwards, on visiting the girl in her home, they discovered that it was a case of poisoning, but whether the girl had taken poison herself or been given it in revenge upon her father or the bridegroom did not transpire. She died after twenty-one days, the remedies having been given too late to save her life.



In his efforts to reach the men Mr. Shorey finds many who say, "Jesus is good." "Jesus is a prophet." One man even said, "Jesus is the Son of God, but Mohammed is the greatest prophet." Mr. Shorey pointed out to him his sinfulness and need of a propitia-

tion, and had a long conversation with him during which others gathered round to listen. There has been much seed-sowing in Kabylia; will friends earnestly pray that there soon may be the time of harvest.



Tunisia.

Day 14. **Mr. and Mrs. Cooksey**, who have just rejoined the Mission after some years in Trinidad, left London on Monday, October 22nd, for Tunisia, and they will very probably settle at their old station **Susa**. Should they do this they will greatly strengthen the work at that station, and will make it possible once more to reach the men of the town without any difficulty such as was felt when only lady missionaries were at the station. Will friends pray that Mr. and Mrs. Cooksey may realise much blessing in returning to North Africa once more.



Miss Loveless, who has been in England on furlough during the summer months, is returning to Tunis, where she will spend some time in pursuing her Arabic studies.



Egypt.

Pieces of material of various sizes and colours will be of much service in the girls' school at **Alexandria** for needlework. If any friends would like to send such, will they please do so direct by parcel post to Mrs. Dickens, North Africa Mission, 33, Sharia Haggari, Alexandria, or to the office of the Mission.



Shebin-El-Kom Schools.—Mr. W. T. Fairman has, after a few months' holiday, returned to Shebin, and had a very hearty reception from the scholars and old friends. He found the school work had been well conducted during his absence by the native teacher. Since his arrival, however, he has found that very determined opposition is now being shown by some of the Moslems of the town—a most encouraging sign that the work has been making a real impression. A notice has been served on him with regard to his house, and he will only be allowed to remain by paying a much heavier rental. It has become imperative that some building should be commenced almost at once, to prevent the school work being stopped altogether. The amount received so far towards the building fund, some £230 or so, will not go far, and friends are asked to pray that some may be led to give further for this object, and that guidance may be given to Mr. Fairman, as to how to act in the face of the opposition and difficulties.

News from the Mission Field.

ALGERIA.

From Monsieur Cuendet (Algiers).

We have had a very good time at Michelet. It was very hot for a few days, but after that the temperature was good.

I was very glad to be able to do some work there among the Kabyles. Michelet is a fine centre, there are a great number of villages all round; there are 65,000 Kabyles under the administration of Michelet. But the villages being all situated on the tops and on the slopes of the mountains, access is rather difficult if one is walking. But on mule back it is all right, and one can reach the villages without being too tired to speak and preach the Gospel on one's arrival.

During our stay at Michelet I visited eleven of these villages, and many Kabyles have had an opportunity of hearing the Gospel.

At Michelet itself there were always a great number of Kabyles, and I have had some good talks with some of them. I regretted not to have any Kabyle Gospels to give away, as several came to ask for them. I hope that the revised New Testament will soon be ready now.

The workmen are in my hall now white-washing it, and as soon as it is finished I hope to begin the Kabyle meetings again.

We should be very thankful if a special sum of money could be found to help our meetings for the blind and crippled beggars. It is an expense to give bread to fifty or sixty men every week, but it is a most encouraging work, for many of these miserable creatures are really interested in the Gospel, and I feel sure that some of them believe in Christ, although not daring to confess Him openly.

From Mr. D. G. Ross (Djemaa Sahridj).

On passing through Tizi-ouzou and Camp de Maréchal, on my way to meet Monsieur Cuendet coming from Algiers, I had interesting times.

At the first village it was with a grain-

merchant, outside his shop. Being harvest time the conversation turned on sowing and reaping in the natural and in the spiritual sense. He seemed impressed with the truth that "whatsoever a man soweth, that shall he also reap." Kabyles, who say that one can lie, steal, and sin as much as one likes, yet on witnessing to Mohammed receive pardon from God, cannot get over this text. The man referred to did not express this view, but the idea is very general.

On speaking to him about reaping Death or Life, I asked him in a casual way which was best, Death or Eternal Life; I did not anticipate the response, which was "Lmouth akher" (death is best). His words reveal in a measure how far the consolation and hope of many Moslems extend. I explained to him how much better life in heaven was according to the Christian standpoint. He listened with rapture to my account of the good things God has prepared for those who love Him; one hopes that longings were awakened which will constrain him to seek until he find Him who is the only way to the realisation of these blessings.

At the other village I met a number of Kabyles on the roadside, with whom I commenced to talk; their number swelled until there were from forty to fifty. They were all listening attentively to the proclamation of the Gospel when a Frenchman came over and said: "Do you think you can convert these?"

"No, that is not my work, but God can."

"Oh, these are all thieves; it is no use speaking to them, you will never find a Kabyle who does not steal."

I replied that I was glad to say my experience had been different from his, for many Kabyles had worked for me, and I had proved them to be honest. Those, I said, who had accepted Jesus Christ as Saviour never thought of taking what did not belong to them.

The man argued then that the whole duty of man was to do the best he could and leave religion alone. Men were

too wise nowadays to need the priest.

"Why," he said, "no one ever goes to Confession now."

"So much the better," I replied; "it is not necessary."

Evidently my words surprised him, and he asked for an explanation. I said to him: "If your hands were dirty and you touched mine you would, of course, soil them, and do no good to your own."

"Certainly."

"Well, it is the same with your evil deeds and evil thoughts; if you pour them into the ears of a man, that does not tend to purify him, and certainly does no good to you. Facts abundantly and constantly prove that Confession is a source of great iniquity."

The man understood then that all who preached the Lord Jesus were not necessarily Roman Catholics. He became deeply touched as I exhorted him to confess only to God, in the name of Jesus, and that there was forgiveness with Him for all who trusted in the merits of the precious blood. His mocking manner changed at the end to real seriousness,

until it became apparent that he was speaking from the heart. The Kabyles listened with attention whilst we talked, and as we translated the different arguments brought up, one felt that the Divine Spirit was in our midst.

In all touring a good number of Gospels are sold or given away, and one often hears of those who are reading them. The last I heard was from a blind man, who had occasion to pass several nights in a café in a certain village. He is a member of my beggars' class, and of course knows a good deal of the New Testament. What was his surprise to hear a *Sheikh* each night reading in the café from the same book. Some time ago I had given this man a New Testament in Arabic, and evidently he seeks to interest and please those in the café by reading from it.

Like the apostle Paul we rejoice that, though the motive may not be the highest, yet it is the Word of God which is read. May it be that some of the good seed may find the prepared soil to His praise, honour, and glory!

A Jewish Funeral by Night.

By Mr. E. E. Short.

August 20, 1906.—We happened upon it on Saturday night in the main street, and at a little distance supposed it might be an Arab marriage. But one could see Jewish figures and other things that did not fit in with the usual lamplight bridegroom's procession.

First came Arabs in pairs carrying large lanterns, and between them several Rabbis, one or two of whom were chanting continuously. Then followed the coffin, borne on men's shoulders and covered with a black pall. After it followed nearly all the Jews of the town, and also a number of Europeans and Moslems, with a few more pairs of lantern bearers.

Slowly the procession moved out through one of the town gates; then very soon it turned from the broad roadway into a dusty little lane between native houses and cactus hedges. Another turn,

and straight before us is a large pair of gates open. Before we enter many voices join with those of the two chanters.

A little way inside the coffin is put down, and most of the Jews cluster round it. Some more indifferent ones, with Europeans and Moslems, stand away and chat or look about the cemetery. It is a dark, moonless night. Most of the lanterns illuminate the group round the coffin; two or three are scattered elsewhere.

One can dimly make out the large flat stones above the graves with Hebrew inscriptions; a few more pretentious marble slabs; while one or two tall palms rise above the graves and the heaps of broken stone. It is a disorderly, desolate place; yet better than Moslem cemeteries.

More prayers were recited over the coffin; then some eight or nine of the

rabbis formed a circle hand in hand and moved round the coffin, chanting. After a stop they began again, repeating the movement seven times.

All this had been in Hebrew—imperfectly, if at all, understood by some of the Jews present. Now a Rabbi delivered an address in ordinary Arabic, save for the religious terms, etc., constantly recurring in Hebrew. A little more reciting of prayers and nearly all

At last, men returned and fetched the coffin, and at the graveside the body was removed from it. The coffin is, I believe, only a concession to modern ideas. Above the body stone slabs were laid, resting on a ledge left all round, and then men began filling in the whole space above with stones and mortar, making a solid mass of masonry. I fancy this practice may have arisen from the necessity of protecting their dead, when, in dark days, Jews



Photo by]

[Miss Stiedenrod.

A Group of Moroccan Jews and Jewesses.

the group moved off to another corner, leaving the bier almost deserted, and there was quite a long interval.

We found that the reason of this was that the grave was not ready. The old man to be buried had died at five o'clock on Friday night; hence the burial, well after sunset (it was about nine o'clock when all was over), that it and the other necessary work might be after the Sabbath was over. There had not been time to get the grave ready. Below the soil was soft rock, and the grave was made in this.

alive or dead were liable to all manner of insults.

While the actual burial was proceeding, the bystanders continued repeating some phrase, like, "May his sins be atoned for." At the opposite side of the enclosure was a well, from which water had been fetched for the mortar; to this now hurried over the chief mourners (we were told) to wash their hands. One or two of them, sons of the buried man, were audibly sobbing, and were supported on either side by younger men. It would be difficult to say just how much such sob-

bing was real grief, and how much following of custom!

Now the centre of interest is again at the gate. The black pall is held by two lads, a Rabbi reads some more Hebrew, and coins are thrown into it for the poor. The chief mourners stand in a row in the gateway, and as all pass out some expressions of condolence are made to these bereaved ones. Moslems and Europeans alike have a similar custom.

On entering, as we stood near the gate, a young fellow had urged us to go forward, saying that for him, however, it was forbidden to approach near the coffin, and adding in explanation that he was a *Cohen*—priest. Thus he observed this relic of the old prohibition to the priests, not to defile themselves with the dead, though the reason for such prohibition—the priestly service before God—is long abolished and cannot be today.

Thus, also, in these funeral ceremonies, and no doubt in the prayers, if one had understood them, were relics of God's revelation to Moses, but now, mingled with later traditions of men, the whole dead, because apart from its fulfilment in Christ, and not even understood by those who took part.

It was indeed a burial in the dark, the outer scene answering to the spiritual reality. All around was black darkness, only broken by the light from the lanterns. So the dead one must have died in the dark, and the living were going themselves to death in the dark, save for the gleams of light in their Scriptures and prayers which might lead them to Christ, the Light of the world. They spoke of a hope of atonement of the sins of the dead, but knew not the certain and finished atonement, and based their hope, if any, on prayers and alms-giving.

Though holding together as a community, how little are they one in a firm attachment to and belief in the Old Testament Scriptures, and all else that makes up modern Judaism! Here in

Monastir, far more than in many places, the fasts, feasts and prohibitions of Judaism are generally by some even strictly observed. But I have talked with many of the men, and some do not conceal how little faith or regard they have for their religion.

One expressed, not boastfully, his doubts of the Old Testament being a divine revelation. Another was in my shop one Saturday morning about eight o'clock, when most of the men were at prayers, and did not deny what was evident, that he had already been drinking intoxicants. He was smoking, too, a practice absolutely forbidden (from the verse "which forbids the lighting of a fire in your dwellings") on the Sabbath, and one rarely sees even very careless Jews so doing.

He questioned and requestioned me as to my purpose here, and would not be satisfied by my explanations. A spiritual object and service was quite impossible and inexplicable to him, and he would again ask if there were not something further, something into which he might enter for worldly profit.

A third Jew, a middle-aged and rather humorous man, has more than once turned aside all I said about eternal things, and summed up his conclusion in a phrase composed of Arabic and Italian mixed, "El-flous wa Fortuna"—"money and fortune, that is everything now." Other young men talk of free-thought, of education, of social improvement, of following one's conscience and doing good as the only religion. Yet no doubt some who talk as if they disbelieved, and as if the world's gifts were all-sufficient, are far from being satisfied or at ease. But the dead forms and the absurd tales of Judaism cannot withstand these modern influences, good or bad, nor can they satisfy a genuine seeker after God. Here, as elsewhere, the Gospel which is the power of God unto salvation can alone satisfy the human soul and withstand all attacks.

The Annual Farewell Meetings.

The annual meetings held in Exeter Hali on September 27th brought much cheer to those present; every speaker had some good news to tell, and something of God's goodness to record.

The Afternoon Meeting.

Pastor Frank White,

who so kindly came to preside at the afternoon meeting, although he had only returned from Scotland on the previous day, gave several Scripture messages. Commencing with the prayer of David and Psalm lxxii. 15, he spoke of the two ways in which David encouraged himself; one way, in fellowship with Jonathan; the other, a far more effectual way, "David encouraged himself in the Lord."

Pastor White then spoke of God's preparation of the sinner before conversion (Eph. i. 19, and ii. 4), and the fitting of the saint for service (Phil. 2). Christians, ministers or missionaries, are never self-made. They are *His* making. How wonderful is the making of a saint!

Mr. J. L. Lochhead, after fourteen years in Constantine, a province with one and a half million of people and only eight missionaries, all told, said that he had never felt so encouraged in going back as he did on this occasion. Two facts seemed to him to show the manifest working of God on the hearts of the people. (1) The fact that a colporteur from Algiers who had lately visited Constantine sold over 1,000 portions of Scripture in three weeks' time, in Arabic, French and Italian. (2) The missionaries in Constantine had been able to obtain a hall under most advantageous terms, and to hold meetings there with the full consent of the French officials. Thus their work will be more public than hitherto, and many more will be able to attend the Gospel services.

Mrs. Simpson

said that she had the same story to tell—one of encouragement. Workers had been sowing the seed at Fez for many years, and now the harvest of their efforts was being reaped.

At the beginning of the present year there had been a great increase of prayer

at the station, and very remarkable results had followed. Most of those who professed conversion had been reached through medical work, either at the dispensary or through help received in their own homes. The first public baptism of converted Moslem women in Morocco had taken place in the spring. One of these women had been kept in fear by a relative who threatened to kill her if she took this step. At last she said: "Let him kill me if he will, but I will be baptised."

Dr. Terry

mentioned some special answers to prayer received recently, and asked that other special matters should be remembered, calling attention to the Day of Prayer appointed by the Council for October 10th.

Mr. R. C. Morgan,

speaking as Treasurer, reminded those present of their share in the burdens of this work.

Mr. W. T. Bolton

then spoke of what he had seen in Tangier. He said that he did not need encouragement, God and the people among whom he worked encouraged him; but friends at home needed all the encouragement they could get! He told of a Riffi—a murderer—who came into the Refuge in Tangier one night and heard the Gospel story. This man lived for nine months an earnest Christian life, and gave a good testimony.

Two converted Moslems said to him on one occasion: "Would to God we had thirty men like you!" He had seen several murderers sincerely asking God's pardon through Jesus Christ.

Miss K. Smith,

who spoke next, said that in their missionary experience they had known many trials, but these had turned out for the furtherance of the Gospel. Many of their most encouraging experiences followed on times of difficulty. At one time the French sent a paper to dismiss them; soon after this some of their lads came out as Christians. At another a plot was made against them, but this afterwards called forth great sympathy. Then one of the workers had a most serious illness, which resulted afterwards in her taking up work

amongst the girls of the place more than had been done formerly. The girls' classes grew from fifteen to a hundred in a few years' time, and now a large number profess conversion.

A very fitting message was given in closing by

Dr. H. Soltau.

He spoke of the power it gives the servant of Christ to feel that he is allied to God's purpose. He exemplified the fact that God is planning all the time, from the life of Christ, and from that of Moses, who was all unconscious of his life-work until he was forty years of age. What we need to do is to fall in with God's purpose. We are all to reflect God's glory. The things that will endure are the gold, silver, and precious stones; these all reflect the light.

The Evening Meeting.

Capt. F. L. Tottenham,

Superintendent of "Mildmay," who kindly presided at the evening meeting, gave a short but none the less encouraging message from the familiar words, "In due season we shall reap if we faint not." He reminded his hearers that the Gospel preacher is likened to the agriculturist who works in the dark, depending on God for the increase, rather than to the artisan who can see what he is doing.

Mr. O. E. Simpson

spoke next, telling of the work of the colporteurs at Fez, and how boldly and plainly they were declaring the Gospel.

Twelve to sixteen hundred people are treated each month at the

medical mission at a cost of only £25 per annum.

Dr. T. G. Churcher

gave some interesting reminiscences of work at Fez many years ago, and then spoke of his work now at Sfax, and the many encouraging features in it.

A pleasing variation in the programme of the meeting was the solo—"God bless Africa"—sung by Mr. Johnston, the well-known negro preacher, whose mother was a slave in America.

Mr. R. C. Morgan

then somewhat surprised the audience by saying that the true Christian should always be in the counting-house. He referred to Sarah, Abraham and Moses as having *counted* the promises of God of more value than hopes set on human things.

Dr. Terry

again spoke of the calls for prayer and the answers recently received.

Mr. D. G. Ross

said that it was only six weeks since he had left Djemaa Sahridj, but he was longing to go back.

He spoke of the great value of medical work, and the many doors that could be opened by the means of even the simplest remedies.

He then told of five blind men who have learned to read the Gospel in Braille type, and of the meeting for converts, and the classes going on almost from morning till night. He pleaded for more workers for the hundreds of villages to which he never had time to go.

Miss A. M. Case

told of her work among Italian-speaking



North African Types.

Sicilians in Tunis, and their darkness as great as that of heathenism. Some whom they had tried to reach were told by the R. C. priest that the Bible was the devil's book. From amongst these people they

have lately had the joy of seeing eleven baptised.

The closing address from Pastor James Stephens is given on page 161.

R. I. L.

"AS OTHERS SEE US."

I have been reading a book entitled "Les Civilisations Tunisiennes," by a French author, Monsieur Paul Lapie, who is a Roman Catholic.

In it he refers briefly to the English Gospel mission among the Arabs. The following is a translation:—"Protestant missions have still the evangelical ardour which animated Cardinal Lavegerie at the beginning of his career. Thus they are suspected by the Government, as was also the Cardinal. They have installed several offices in the midst of the Arab quarter, and the members use every occasion to come into contact with the natives.

"The men are well instructed, and acquainted with Arab customs and details of the Coran; they take part in theological preaching. The women speak in Arabic, and visit the Moslem houses. In public meetings they do not confine themselves to the singing of hymns, but take part in public speaking, and narrate various incidents to complete the discourse of the pastors. The missionaries address themselves to Jews as well as Arabs. They preach in French, in Italian, and in Arabic.

"Their chapels for the time being are installed in shops, with no other ornament than inscriptions in the three tongues.

"Their eloquence is familiar: 'Do you wish to go to Marseilles? The way which I indicate to you is the best.'

"Even adapted to the intelligence of the audience this eloquence would be in-

sufficient; so all kinds of resources are brought into the service of religion. After reading advertisements from an apparently honest paper, there are always some persons who go straightway to buy a pill, a potion or soap; so with missionary publications, one reads without suspicion a story of the war of secession; at the end it is a call to Jesus.

"In the same way every idler stops in the street before the luminous projections which show in succession pictures and announcements. They submit to the words for the sake of the illustrations. Then I saw one evening a number of little Jews listening spellbound to music from the organ, which was played as an interlude between representations from the magic lantern. At the door one read upon a bill: 'This evening, the broad and narrow way,' a lecture illustrated by aid of the magic lantern. The young Israelites submitted to the sermon for the sake of the pictures.

"This ingenious propaganda is no more efficacious than the discreet proselytism of the Catholics. The three religions remain separated. But that which passes for fanatical (that of Islam) has lost its sting, and the more instructed Mohammedans deign to discuss with Christians the merits of the two religions."

It is interesting sometimes to see what literary Roman Catholics think of the presence of missionaries of the Gospel in Tunisia.

S. LILEY.

"RED GARMENTS AND KABYLE GIRLS."

OUR DEAR KIND FRIENDS,

We thank you very warmly for the hearty way in which you have responded to our plea for "little red garments." You have fully supplied our need for this year, and a joyful Christmas will be the result, both for Kabyle maidens and for the missionaries!

The garments will meet with great approval, as to material, colour, cut and make, and a smile of pleasure will follow the minute examination of each; while the answers to your prayers will surely descend in blessing on the sad lives of these neglected children.

We are sorry that the term "little

red garment" has been misleading. The children are mostly little girls between the ages of eight and twelve; but as seen in the accompanying photo, the dress is gathered up round the waist with a red band, thus forming a kind of loose blouse

undertake these, as the sewing is uninteresting, long and tedious, but oh, the pleasure they give to our poor, weary mothers and widows, and such comfort too!

In the February number of NORTH



Members of the Girls' Class, Djemaa Sahridj.

and a skirt which should fall to the ankles, the sleeves being turned back and fastened to the shoulders with native pins.

At night the girdle is removed and the sleeves unpinned so that feet and hands can be tucked inside the full dress. The comfort of this arrangement can be appreciated when it is known that this is the only covering (as in some cases) even in the winter. Then, too, some of our bigger girls are now permitted to remain with us even after they are sold in marriage. These become our "helpers," and they require garments fifty inches long.

We must not close without a word of true gratitude for the women's unbleached calico garments. Few care to

AFRICA we hope to insert an account of our Girls' Christmas Fête.

Again thanking you very sincerely, in the Master's name,

We remain,

Yours in His love,

J. C. COX,

K. S. SMITH.

Djemaa Sahridj, Kabylia.

October, 1906.

"THE THINGS OF OTHERS."

The American Presbyterians in Egypt.

It has sometimes been thought that the work of the American Presbyterians in Egypt was almost entirely among Copts. That this is not the case can be seen from the annual report just pub-

lished. Large numbers of Moslems are now attending the schools, and it is especially noteworthy that at some of the medical missions the number of Moslems attending are in the proportion of ninety-two per cent. to the whole. Another proof of the fact that medicine is the key to opening Mohammedan doors!

It is no small matter for encouragement that nine adult converted Moslems have been baptised during the year reported on.

The report which we have just received contains much regarding the work in Egypt that is most cheering; there is everywhere progress and increased blessing in the work.

On one occasion there was an outbreak of Moslem fanaticism which might well have had most serious results to life and property, but happily the mob was pacified and no damage was done.

Many are the interesting incidents recorded, but unhappily space does not permit of their being repeated here. Friends who would like to learn more of this splendid work should apply for a copy of the Report for 1906 from the Board of Foreign Missions of the United Presbyterian Church of N. A., 921, Witherspoon Building, Philadelphia, Pa.

R. I. L.

"ISLAM: ITS RISE AND PROGRESS."*

Under this title Dr. Sell has written a short but scholarly account of the Mohammedan system. His book of only ninety-four pages contains accurate information respecting Arabia before Mohammed, the latter's life and views, and the creed and duties of Islam. But it deals also most ably with less familiar parts of the subject, such as the sources of the Koran, Muslim sects and schools of thought, the early Caliphs, etc. There is a careful notice of Mohammedan Orders in N. Africa, especially of the very fanatical and powerful Sanusis.

The book is a very valuable digest of a complicated subject, wisely handled by a sound scholar and a safe guide. The author truly says (p. 85): "Islam is in no sense whatever a preparation for Christianity, but an obstacle in its path."

His handy treatise supplies a long-felt need, and may be warmly recommended as the very best book on the subject for those who want a brief, clear, and strictly reliable text-book. It is the very thing for students getting up papers for Missionary Band meetings. Other and larger works by Dr. Sell are: "The Faith of Islam," 12s. 6d. (Kegan Paul and Co., London); "Essays on Islam," 4s. 6d. (Simpkin, Marshall and Co., London); "Historical Development of the Koran," 2s. 6d. (S.P.C.K., London). M. H. M.

* "Islam: its Rise and Progress." By Canon Edward Sell, of Madras. (1906.) 9d. net, from Simpkin, Marshall and Co., Stationers' Hall Court, London; also from the S.P.C.K. Press, Madras.

When the Deacon Talked in Church.

We weren't expecting anything unusual that Sunday, but we got it. It was a warm Sunday in June, and our annual Foreign Missionary sermon and collection were to be given. But that didn't excite us any, for we had slept, I may say, through both sermon and collection many a time before. It wasn't the sermon, either, for that seemed no different than usual; but that time it just happened to come home to the deacon. As far as I remember, the preacher took for his text the old verse about "Go ye into all the world and preach the Gospel to every creature." He didn't say anything about taking up a collection, but he dwelt considerably on the "Go ye." He said the Lord said "Go," and He would never be satisfied until we went.

Our collections, anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems the little fellow was saving some of

the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself, and after dinner he could have what was left on the plates and give that to the dog. So after dinner he picked up the little bits of fat and bone and gristle that were left, and took them to the dog. When he got to the dog, some one heard him say sadly, "I meant to bring you an offering, Fido, but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't even given much of a collection, only just enough to look respectable when the plate passed. But the preacher went on till he showed us that this command "Go ye" meant just what it said, that we had to go. And he told us that it meant everybody had to go. And he told us that it meant everybody had a special kind of call that came to one here and another there; and, when they felt the call, they had to be a missionary. But he said that wasn't in the Bible, and that

everybody was commanded to "go ye" unless they had a special call to stay at home. And, even if they had a call at home, they were bound to do their best to provide a substitute to go for them and to help everybody to go that could. Then he just asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trials, or strength against temptation, or for comfort in sorrow, or guidance in our perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God, and where our loved ones went when the darkness of death shut down on them. This was what made life so dark and hard to the heathen, and in our gifts we were to think of the Lord's command to us, and the heathen's need for us to go.

Then he prayed a bit; and the choir didn't sing any that day, but the organ played a soft voluntary at first while the collection was taken. Old Deacon Bright, he got up to pass the plate on his side. The old deacon was as fine a man as you'd meet in a day's journey, as good a neighbour and as honest a man as ever lived. Nice two-hundred-acre farm on the fifth line, and a fine family, all members of the church. Jim, he ran the farm; Jack, the second boy, just ready to go to college; and Mary had her diploma as teacher, and was studying in Toronto to be a nurse. The mother, too, was just as nice a woman as you could find anywhere.

The old deacon had been getting considerable deaf of late years, and always sat alone in the front pew. I guess he got kind of dreaming over the sermon, for as he rose to get the collection plate, he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything. So, as I was saying, he took up the plate, and began to talk; and, as far as I can recollect, this is just about what he said:

"So that 'Go ye' means me and every one of us, and that is the Lord's plate, and what we put in it is our substitute for going ourselves, and shows how much we love Him and how much we think we'd have been worth to Him, seein' we don't go ourselves."

Then he got to the back seat, and passed the plate. Now our back seats are almost full of young men, and, as they put their money in the plate, the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from Davie Brown, five from Tom Stone, and nothing from Steve Jackson, forty cents for four boys and every one of them could go, too; and they're worth six hundred dollars a year each to their fathers, and only forty cents to the Lord."

Next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away saying, "The

Lord died for the wife and little ones, too, and they have nothing to give."

In front of them was Judge Purvis with his wife and two daughters. "The price of one of your dinners down town." "Half of that pair of gloves you wear." "Almost as much as you spent for ice cream last week." "One box of candy," were the deacon's comments, as the coins fell from the hands of the judge and family.

Then Farmer John Robb put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb a little envelope buiging with coppers, and Maggie helped the baby to put another little bag on; and the old deacon said, "God bless them."

You may be sure we were all listening by this time, though we didn't dare to turn round, and there were lots of us mighty glad the Deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord, and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommy McClay. Ah, Miss Ellen, it looks queer for a hand with a fifty-dollar ring to drop five cents on the plate.

"Less than last year, James Stevens; and the Lord blessed you, too. A new house for yourself and an old quarter for your Lord, Alex. Bovey.

"You take in washing and can give five dollars to the Lord, God bless you, Mrs. Dean. What! and Minnie has some, too, and wee Robbie.

"Fifty, seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have given, Mr. Steel. A bright new dollar bill, and spread out, too, Mr. Perkins; I am afraid ninety-five cents was for show. A cheque from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord. Two dollars from you, Harry Atkin, is a small gift to the Lord that healed your dear wife.

"Ah, Miss Kitty Hughes, that fifty-five cents never cost you a thought; and you, Miss Marion, only a quarter, and you could both 'go ye' and support yourselves. Five cents from the father, and a cent each from the family. I guess John Hull and family don't love the heathen brothers very hard. Ah, Mrs. McKimmon, that meant a good deal to you; the Lord keep you till you join the good man that's gone. Charlie Baker, and you too, Effie; I doubt if the Lord will take any substitute for you. Nothing from you, Mr. Cantlie; not interested I s'pose? Heathen at home, p'raps you're one of them.

"Five cents, Mr. Donald. I doubt you'd want to put that in the Lord's hand; and you, Mr. Jenks, no more?"

Then the old man came to his own pew; and as his wife put on an envelope, "Ah,

Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'll have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went on from pew to pew till the old man came to the front pew again, and there he stood for a moment, the plate in his left hand, fumbling in his vest pocket. But he said, "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down, and taking out an old leather wallet, counted out some bills on the plate, and said: "I am sorry, Lord, I didn't know you wanted me to go; and Jim will keep mother and me on the farm now we're getting old, but I won't keep Jack back any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord."

Then, while the old man sat down and buried his face in his hands, Deacon Wise jumped up, and said with a lump in his throat: "Dear pastor, we haven't done our duty. Let's take up this collection again next Sunday." And a chorus of "Amens" came from all over the church. And the pastor got up with tears in his eyes and said: "My friends, I haven't done all I could,

either; I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different to what it ever did before—

"Love so amazing, so divine,
Demands my soul, my life, my all,"

and the organist said she believed it went clear through the roof, and I guess God thought so, too.

I think the old deacon felt pretty bad when he found out how his day-dreaming had been done aloud, and one or two felt pretty hard at first, but they knew it was true. So that was what started us as a missionary church, and we've kept on ever since. There have been fourteen members of our Christian Endeavour Society go out as missionaries in the last five years, six of our best young men and eight of our brightest girls.

Jack Bright? He married the organist, and they are out on the borders of Thibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa. The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble.—From *The Missionary Witness*.

"If they wished to find where Islam was most potent and powerful in its force they must go to Cairo. It was the centre to which came students from many parts of the world, and there was in that city an age-long theological seminary, which had lasted for nearly 1,000 years. Could they point to many Christian theological institutions that had lasted for 1,000 years consecutively. This seminary had grown until there were 10,000 students, all studying the religion of Islam, the law of ritual, apologetics, logic, and rhetoric of the Mohammedan religion. They came to the college in order to master their religious language, or Arabic, and they went forth to spread it throughout all the countries where Islam reigned and was supreme. . . . Mr. Thornton said there was a great demand in Egypt for literature in Arabic, and their paper, *The Orient and Occident*, was being asked for in all parts of the world. He pointed out that it gave them a marvellous opportunity of reaching Moslems, and they had a great opportunity in being placed in a city like Cairo, where they were able to direct a campaign for Christ which would spread from East to West. . . . He urged them to pray that Egypt might become a Christian centre, as it was in days

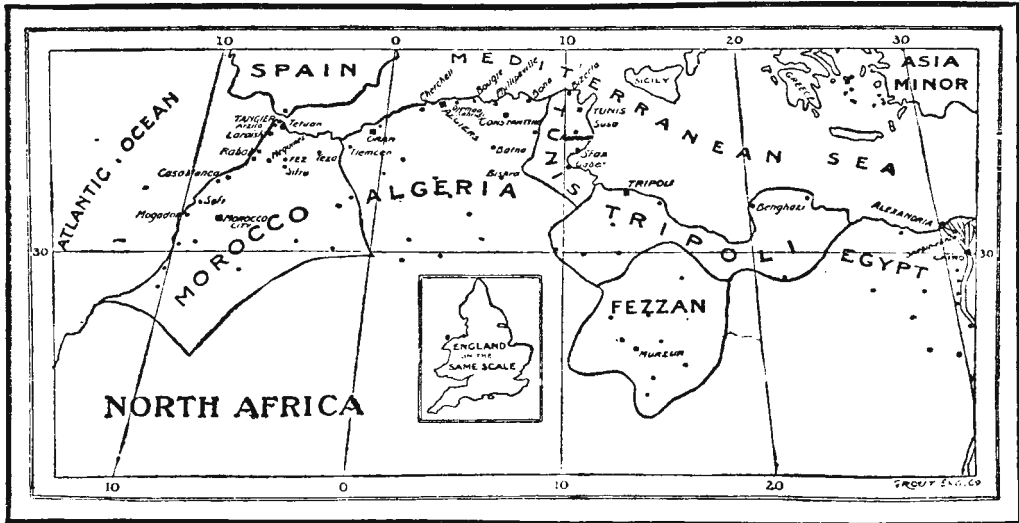
gone by, and that from it men might go forth to the uttermost parts of the earth, carrying the Gospel message."—*The Home Gazette* of the C.M.S.



"They wanted to be alive to the fact that there was a real conflict being waged for Africa between Christ and Mohammed. As a nation we were profoundly at fault, because we were not in the least realising that this was so, and he was afraid that even in the prayers of those who remembered missions a very slender place was given to the thought of this gigantic power, with its extraordinary history, and with its present great school of missionaries, who were propagating the Mohammedan creed, with its distorted and perverted faith in the one God. He was sure it was a delusion to suppose that Mohammedanism would be for the various tribes of Africa a step on the way to Christianity. He did not say that anything was not possible, but experience led them to believe that Mohammedanism, so far from being a progressive step, was a stereotyping power which made any heart less likely to be led forward to Christ. He wanted Mohammedans to have a much deeper and more regular place in the prayers of all those who prayed for the extension of Christ's Kingdom."

—*The Bishop of Birmingham*.

NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
 and has a Mohammedan population of over 20,000,000.



MOROCCO has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

ALGERIA is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of

about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

Telegraphic Address:—"TERFULLIAN, LONDON.

Telephone—3839 CENTRAL.

THE NORTH AFRICA MISSION.

References.

REV. W. HOUGHTON, Norwood, S.E.
THEO. HOWARD, Esq., Bromley, Kent.
REV. J. J. LUCE, Gloucester.

JAS. MATHIESON, Esq., London, W.
DR. F. MCKILLIAN, Blackheath, S.E.
COL. J. F. MORTON, late of Midway.

REV. MARK GUY PEARSE, London, W.C.
PASTOR THOS. SPURGEON, Met. Tabernacle
PASTOR FRANK WHITE, Bayswater, W.

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R. C. MORGAN, Crouch End, N.
HENRY SOLTAU, L.R.C.P. and S., Highbury, N.
JAMES STEPHENS, M.A., Highgate Road, N.W.
C. L. TERRY, B.A., M.B., Barnet.

Hon. Treasurer. R. C. MORGAN, Esq.	Hon. Secretary. Pastor Wm. FULLER GOOCH.	Secretary. C. L. TERRY, M.B.	Assistant Secretary. M. H. MARSHALL.
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Office of the Mission:—34, PATERNOSTER ROW, LONDON, E.C.

Parcels and Small Cases for transmission to the field should be sent to the N. A. M., c/o Messrs. Bride and Eastland, 29-35, City Road, London, E.C. Will friends wishing to send large cases kindly write for instructions before doing so? In all cases particulars as to contents and value of packages must be sent, being required for Customs' purposes.

Gifts in Money or in kind should be sent to the Secretary, Dr. C. L. Terry, North Africa Mission, 34, Paternoster Row, London, E.C., to whom all cheques and money orders should be made payable.

LOCATION OF MISSIONARIES.

MOROCCO.	
Tangier.	Date of Arrival.
Dr. SCOTT CHALLICE ...	Mar., 1906
Mrs. CHALLICE ...	Mar., 1906
Mrs. ROBERTS ...	Dec., 1896
Miss J. JAY ...	Nov., 1885
Miss G. R. S. BREEZE ...	Dec., 1894
M. B. (Lond.) ...	Nov., 1895
Miss F. MARSTON ...	Nov., 1895
Mr. H. E. JONES ...	Jan., 1897
<i>Spanish Work—</i>	
Miss F. R. BROWN ...	Oct., 1899
Miss VECCHIO, <i>School Mistress.</i>	

Casablanca.	
Mr. W. T. BOLTON ...	Feb., 1897
Mrs. BOLTON ...	Dec., 1897
*Miss H. B. CAWS ...	Designated

Tetuan.	
Miss A. BOLTON ...	April, 1899
Miss A. G. HUBBARD ...	Oct., 1891
Miss M. KNIGHT ...	Oct., 1905
Miss G. SMITH ...	Oct., 1906

Larash.	
Mr. H. NOTT ...	Jan., 1897
Mrs. NOTT ...	Feb., 1897
Miss S. JENNINGS ...	Mar., 1887
Miss K. ALDRIDGE ...	Dec., 1891

Fez.	
*Mr. O. E. SIMPSON ...	Dec., 1896
*Mrs. SIMPSON ...	Mar., 1893
Miss L. GREATHEAD ...	Nov., 1890
Miss M. MELLETT ...	Mar., 1892
Miss S. M. DENISON ...	Nov., 1893
Miss I. DE LA CAMP ...	Jan., 1897

ALGERIA.	
Cherchell.	Date of Arrival.
Miss L. READ ...	April, 1886
Miss H. D. DAY ...	April, 1886
Miss K. JOHNSTON ...	Jan., 1892
Miss E. TURNER ...	Jan., 1892
Algiers.	
<i>Kabyle Work—</i>	
Mons. E. CUENDET ...	Sept., 1884
Madame CUENDET ...	Sept., 1885
Miss E. SMITH ...	Feb., 1891
Miss A. WELCH ...	Dec., 1892
Mr. A. SHOREY ...	Nov., 1902
Mrs. SHOREY ...	Oct., 1904

Djemaa Sahridj.	
<i>Kabyle Work—</i>	
*Mr. D. ROSS ...	Nov., 1902
*Mrs. ROSS ...	Nov., 1902
Miss J. COX ...	May, 1887
Miss K. SMITH ...	May, 1887

Constantine.	
Mr. J. L. LOCHHEAD ...	Mar., 1892
Mrs. LOCHHEAD ...	Mar., 1892
Miss E. K. LOCHHEAD ...	Mar., 1892
Mr. P. SMITH ...	Feb., 1899
Mrs. SMITH ...	Sept., 1900
Miss F. HARDEN ...	Nov., 1900
Miss F. H. GUILLERMET ...	May, 1902

REGENCY OF TUNIS.

Tunis.	
Mr. A. V. LILEY ...	July, 1885
Mrs. LILEY ...	April, 1885
Miss M. E. GRISELLE ...	Oct., 1888
Miss A. HAMMOND ...	Oct., 1894
*Miss R. COHEN ...	Nov., 1902
Miss E. LOVELESS ...	Nov., 1902
*Miss H. M. M. TAPP ...	Oct., 1903
<i>Italian Work—</i>	
*Miss A. M. CASE ...	Oct., 1890
*Miss L. E. ROBERTS ...	Feb., 1899

Bizerta.		Date of Arrival.
Miss M. ERICSSON ...	Nov., 1883	
Miss R. J. MARKUSSON ...	Nov., 1883	

Susa.	
Mr. J. J. COOKSEY ...	Oct., 1892
Mrs. COOKSEY ...	Dec., 1892
Miss A. COX ...	Oct., 1892
Miss N. BAGSTER ...	Oct., 1894

Kairouan.	
Mr. E. SHORT ...	Feb., 1899
Mrs. SHORT ...	Oct., 1899
*Miss E. T. NORTH ...	Oct., 1894
*Miss G. L. ADDINSELL ...	Nov., 1895

Sfax.	
T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. CHURCHER ...	Oct., 1839
Mr. H. E. WEBB ...	Dec., 1892
Mrs. WEBB ...	Nov., 1897

Associated Worker—	
Miss M. BENZAKINE ...	Jan., 1906

DEPENDENCY OF TRIPOLI.

Mr. W. H. VENABLES ...	Mar., 1891
Mrs. VENABLES ...	Mar., 1891
Mr. W. REID ...	Dec., 1892
Mrs. REID ...	Dec., 1894
Miss F. M. HARRELD ...	Oct., 1899
Miss F. DUNDAS ...	April, 1903

EGYPT.

Alexandria.	
Mr. W. DICKINS ...	Feb., 1896
Mrs. DICKINS ...	Feb., 1896
Miss R. HODGES ...	Feb., 1889

Shebin-el-Kom.	
Mr. W. T. FAIRMAN ...	Nov., 1897
*Mrs. FAIRMAN ...	Feb., 1896

IN ENGLAND.—Miss F. M. BANKS—For Deputation Work. **IN ALGERIA.**—Miss B. VINING, *Invalided.*

* At Home.